THE UNITARIAN CALENDAR

To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness, and to walk in power;
But always fronting onward to the light,
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide astray—
On, with what strength I have!
Back to the way!

—*CHARLOTTE P. S. GILMAN.*

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OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie.

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Organized in 1890.

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Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

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Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

Vol. 2 JANUARY, 1910 No. 5

THE PARAGRAPHER

The Kingdom of Heaven on earth is the kingdom of love, a society of men and women who live the loving and Christ-like life; who believe that this is God's world, and whose lives are guided by this principle every day; who believe that all men are brothers, and sons of God, and act toward all men as if they really believed this. These principles of the religion of Jesus are gaining more and more in the world, in spite of all that appears to the contrary; the Kingdom of God is surely coming on earth.

Every genuine man has deep in his heart a real reverence for true religion when he sees it. The native instincts of his own soul recognize it and respond to it. It does not need to bear the tag of any church. It is deeper than any formal expression and transcends all creeds. There is a vast amount of unorganized goodness in the world, and it is the evidence that God is in humanity; not walled up in any sacred building, or speaking through any holy book, but revealed forever in the human soul.

Many of us find the best evidence of the abiding life of the spirit amid the changing creed in our own personal experience. We have passed through many forms of belief, and each in its turn has served to represent some great truth. But we outgrew these lower forms and had to seek for

higher symbols for our spiritual life. Every living soul is a growing soul; and the man who tries to force his matured thought into the mould of an outgrown creed becomes an intellectual and spiritual cripple.

Have faith in your fellows. Let no appearance of evil or outward flaw deceive you into the denial of inward good and greatness. Every man has his faults, just as you have yours; and every man has his virtues, just as you have yours. Give him credit for his virtues in spite of his faults. Believe that deep down beneath his imperfections there is the soul of good. There is no human life without inherent good. Learn to believe it. Risk something upon its being true. Act upon its assumption. In spite of all divisions and differences, all sins and selfishness, know that humanity at the core is good.

What the world needs more than anything else is just common honesty. There is enough truth in the world, but not enough people who dare to tell it. Most of us content ourselves with boring tiny holes in the bushel that covers our candle. What we need to do is to abolish the bushel altogether. A man is to be less blamed for the error he honestly expresses than for the truth he cowardly conceals. I plead for honesty of thought and expression as the only means by which all can come to a sympathetic understanding and a common basis in religious life. Whatever others are, be honest yourself. They will sometime follow your example.

The great service is not the providing of food, clothing and shelter, however important and real that may be. But the great service is the revelation

and enforcing of the ideals of life under which a civilization will be developed in which every man will have a fair opportunity of obtaining sufficient food, clothing and shelter for himself, — a civilization in which men, because of the ideals which control society, will be moved to seek to do that which is righteous and just. To set forth the fundamental ideals of civilization; to establish these ideals in the minds of men; to make them effective by making them easily seen, is service the value of which no man can measure. To such a noble task a Unitarian church which is true to its ideals, sets itself.

In spite of Paul's injunction to the contrary, it is nevertheless a man's duty to think as highly of himself as he ought to think. His basis of judgment of his own worth and ability will determine the might or the meanness of his life. If he starts out on the assumption that he is mean of nature and meagre of resource, his life cannot be other than small and insignificant. Let him know his own worth as a child of God, and he will attempt and achieve the large and the noble. The Unitarian message is the declaration of the divine in man.

The new Christianity that is being evolved in our day is really a spiritualized democracy. Its basis is faith in the essential divinity of man. It trusts the native instincts of the human soul. It seeks for the fulfillment of the highest ideals of life that the progress of the race has evolved. It seeks to voice and give embodiment to the new and higher social conscience that aims to make justice and right the universal principles of human conduct in all the relations between man and his fellows.

Have you realized that religion is just as natural in its character and process as the growing of a tree or the blossoming of a flower? Here lies an acorn. It is small, insignificant, helpless. Placed in the ground it sprouts, puts forth leaves and branches, unfolds the potential life within it, and presently achieves the strength and grandeur of oak-hood. And so it is the purpose of religion to develop the oak-life of manhood that is inherent in every soul. It is not supernatural, but merely the natural unfolding and development of the naturally good and great in all.

If a man commits a crime, the punishment is comparatively light for the first offense. It is more severe with each succeeding offense. If a man commits a sin, the punishment is most severe. The first lie means agony of soul. But the second sin means that the punishment is less. Let this be kept up and finally there is no punishment. The conscience becomes so hardened that the man feels no pain or remorse. A keen conscience is a sign of a noble manhood. A dull conscience is a sign of degradation. It means that character has gone, and that the beauty of life has vanished.

Every man must pay the penalty of narrowness of soul who raises or permits to be raised any barrier which prevents his entering into sympathetic relations with any child of God. If his interests are confined to his class, community, profession, race, or even to his church, he dries up the sources of his own intellectual and spiritual development. The great personality is the one whose sympathies know no boundaries, whose fellowship is universal. This it is that links him with the universal life and which opens to him the infinite possibilities of a human soul. When one ceases to be parochial and becomes universal, then he becomes really human.

NEW YEAR'S GREETING.

I am glad of the opportunity to preach a short sermon to myself and to my fellow-workers in the Unitarian cause, as we face together the possibilities and perplexities and privileges of a new year. We are associated in trying to do our part in bringing in the kingdom of God. We are solicitous to establish the sway of a pure and simple Christianity in our own hearts and lives and in those of our fellow-countrymen. We are engaged in the novel experiment of upbuilding a democratic religion, and embodying it in institutions which shall be fitted to the theory and practice of a democratic commonwealth and which shall be increasingly and permanently useful. These tasks require patience. I have never discovered any short cut to success in the enterprises we are engaged in. The kingdom of God is not abrupt or revolutionary in method. God does not seem to be in any hurry. The seed of the spiritual harvest comes very slowly to fruitage. "Easy come, easy go," is a verifiable proverb. I do not justify laziness or hesitation or timidity, but I plead for thoroughness. Not in haste, but in steady application will be found the secret of success. Let us not be discouraged when a day brings very little to pass. Let us not be disheartened that we have to be all the time making new starts. When we work with God, we have got to be ready to keep step with him.

Then let us be prepared to have a good many of our plans and hopes come to nothing. We must allow for accidents. There is a lot of necessary waste and apparent failure in the operations of the kingdom of God. The sower who sows the seed of the spirit must cast his seed freely, and must not bewail if this handful falls on hard-trodden ground, and that is caught with the thorns. The habit of our business life revolts at such misadventures. It insists upon adding up satisfactory columns of

figures, on beating competition, on scoring results. That desire, artificial though it is, is healthy enough when applied to our industrial affairs; but, if we try to apply it to spiritual concerns, we shall have some unhappy hours. We need to be ready to work, and keep on working even where the immediate returns are invisible. We must possess our souls in a prophetic steadfastness.

Again, if we are to achieve progress without exhaustion, we must learn to conform to the natural laws that make life orderly and fruitful. We must adapt ourselves to the wholesome methods of nature. The stroke of the axe and the oar has mechanical intervals; the ring of the hammers on the drill is like the ticking of a clock; the swing of the scythe is regular. In the regular pulse of pause and stroke, of work and rest, we shall find a secret of achievement. Let us learn how to get into the swing, and to adapt ourselves to the rhythm of labor. It will help us as singing out at the halyards helps the sailors to pull together. It will keep us from discord and confusion and from slovenly and unfinished tasks.

Finally, let us beware how we isolate ourselves in sterile individuality. Let us make much of the joys of fellowship and cooperation. Let us work together, — together with our friends and comrades, together with God. All our labors will be lightened as we thus share them. Many of our perplexities will be solved as we seek the council of wisdom and experience. Our vision will be enlarged and our courage sustained as we keep in contact with the sources of inspiration. In the consciousness of changelessness, in the midst of haste and worry, in the sense of a firm necessity laid upon us, in cooperation with the vital forces of progress, we shall find inexhaustible strength and patience.

— *Samuel A. Eliot.*

YOUR FORTUNE IN THE NEW YEAR

Your fortune in the new year will be the fruition of your purposes now. What is your supreme aim as you start out on the year's journey? What is the star-ideal by which you are going to steer your course? What is the transcendent task to which you are going to set yourself? What are you going to do with a year's life, and a year's power of thought and speech and action? What are you going to do with a year's liberty and a year's love?

Upon your answer will depend your fortune for the year. The secret lies in the willing of oneself. Fate is something to be commanded. Happiness is not mere happening. Life, fortune, fate, are what we make them by our will and wisdom. Who gives, gains. The Christmas season has clearly revealed this law. But it is just as operative in June as in December. Christmas teaches us the logic of the love-life, the gainfulness of giving, the magical multiplication of dividing. And the same law and logic will run through every day of 1910.

To learn the lesson and adopt the principle is to make good fortune as certain as the dawning of to-morrow. You will multiply your pleasure by dividing your treasure. You will gain by your gift, and benefit by your benefactions.

Your fortune? For every kind word spoken and gift given and love-deed done, happiness and soul-gain. There is no element of chance, no possibility of aught coming between you and your reward.

Your fortune? For every selfish act, every withdrawal of self, every unshared blessing, loss and a lament. You cannot clutch happiness for yourself any more than you can imprison the sunshine in your close-shut fist. What you lock up, you lose. What you give, you gain.

—*C. W. Casson.*

With this tendency of religious bodies thus to draw together and to fraternize, there has likewise taken place a marked and steady movement for the churches to approach more closely the social needs and industrial inequalities of every-day existence. A new obligation has apparently been felt, a fresh impulse been received, by many in the church to grapple at a closer range with wide-spread evils and abuses, and to do what may be done in the spirit of true brotherhood to improve and equalize conditions among men and women. In such a tendency, as I hardly need to say, there is much to be commended, much to be encouraged, much to give us cheer. We are set here in the world to help the world, — to build God's kingdom up, whether by seeing that human character is strengthened or that human conditions are improved. Moreover, just as new occasions teach us all new duties, so it is true that new abuses in the world lay new and ever-changing obligations on the minister and church. The preaching that is needed most by one generation may not be, and probably is not, the preaching that is needed most distinctly by another. It often fails to hit the mark, and the preacher only comes to be the prophet when he takes true aim. In our Conference here assembled, therefore, we should not fail to make it plain to ourselves, as well as others, that *as a church,* — as a body, that is, of believers in God and in his goodness, — we conceive our mission in large part to consist in efforts to make real his laws of justice, truth and love right here upon the earth. For here where things are bought and sold, as well as heavy burdens borne, here where money wages, week by week, are paid, as well as wages of gross sin decreed, is where the church must do its work. Who, if not the preacher, ought to lift the voice against all forms of wrong-doing, whether they be individual or social in their nature? Who, if not the people in our

pews, should set the face against all inequalities and phases of injustice, whether they be political, industrial, or religious?

—*Paul Revere Frothingham.*

RELIGIOUS BELIEF AND GOOD CITIZENSHIP

One of the first truths of Protestantism is that no man can be a good Christian unless he is a good citizen. Such citizenship is needed in the political life of our time. We cannot farm out our political duties. Thousands of men fail to realize how clearly civic obligation flows from religious faith. We cannot pray "Thy kingdom come" unless we are making it come in the caucus and the voting booth. The farmer who refuses to leave his farm on election day, the scholar who is so absorbed in his book or his laboratory that he cares not who is chosen as governor or president, the gilded youths who sit idly in armchairs gazing out of club windows on election morning, while newly arrived immigrants vote in "blocks of five," — all these men are guilty of a species of atheism. They either do not believe in any God whatever, or they believe in a God who does not care, a power which is absent or impotent.

The primitive Christians who believe that in a few years the heavens shall roll together as a scroll and all human governments vanish, might be pardoned if they felt no interest in the government. We can forgive them if they were not enthusiastic over allegiance to Herod or Nero. But we who believe that America is chosen as the future leader in the world's civilization, and who believe also in God, have a duty that is written on the sky and that calls aloud in every soul. We need to supplement the individualism of the New Testament by the magnificent social zeal and corporate consciousness of the Old Testament. We need to see Moses standing at the court of Pharaoh, or ascend-

ing the mountain, to cry in audacious devotion, "If thou wilt not forgive the people, blot me, I pray thee, out of thy book!" We need to see Elijah defying Ahab, and Nehemiah building the walls of the city, and all the Old Testament prophets aflame with zeal for civic righteousness and ready to die that Israel might live. We need to remember that the atomistic virtue of the eighteenth century is as far from the Bible as from the spirit of the twentieth century. The good man of the thirteenth century was Simeon Stylites, isolated on his pillar. The good man of the fifteenth century was Thomas à Kempis, whose "Imitation of Christ" has no faintest allusion to any wrongs in this world to be righted. The good man of Bunyan's dream was one who thrust his fingers into his ears to stop the cry of wife and children while he started on his long flight through the world to the celestial gate. But the good man of our time is the one who turns back into the city Destruction, and resolves never to leave it until he has transformed some portion of it, at least, into the enduring City of God.

W. H. P. Faunce.

THE SPIRIT OF TRUTH

If we may trust the Fourth Gospel, the chief interest of Jesus in this world was the vision and service of the truth. "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." . . . Truth, in the supreme sense, means moral beings in relation one with another and with God. The world of living souls with God in it is the truth. While it lives, and while God lives in it, we have the truth. A new version of the history of Israel cannot overthrow the truth thus understood; discredit or rejection meted out to miracle cannot touch the truth; a new scheme of doctrine, whether acceptable or otherwise, cannot destroy the order of the world. Nothing that leaves God in the

world, nothing that leaves men with souls in relations of obligations to one another and to God can dismay us. Behind all research, all science, all philosophy, all records, sacred or otherwise, we confess as the firm set constitution of our world, God, and the sons of God in time. The winds that sweep the hills may carry much away, — the flowers, the trees, and the life in flower and tree; but no wind can blow fierce enough to carry away any part of the everlasting rock. After it has been girdled with tempests, and storm-swept for many days, the mountain will emerge some great morning, calm, untroubled, entire, eternal. Such is the constitution of our world. It is among the things that cannot be shaken. Our God is the living, everlasting God, and we are his children, living in his present eternal life. The wildest criticism of sacred book or record, the most revolutionary thought of science, the fiercest assaults of the negative spirit, must leave unscathed the order of the living world. This much is clear and sure. If we are morally alive in our relations with men, if we are spiritually alive in our relations with God, our souls with his soul, our truth stands fast, and the fiercest attacks upon it pass by it like the idle wind which it respects not.

There is a contemporaneous Christianity that we have too much neglected. In our anxiety over the historic gospel, we have neglected the contemporary gospel. We have fought for the truth that was, and we have been too often unmindful of the truth that is. We have fought against ideas, old and new, as against masks, and we have not been pure enough nor great enough to look upon the naked order of our human world. Here, and not yonder, is our truth. Here, and not yonder, is your own soul, joined to the soul of your brother in a tremendous order of obligation. Here, and not yonder, is your God searching your conscience this day, bringing you and your brother to the judgment of love, offering himself now to your penitence, your homage, and your trust, opening before your

eyes the gates and lifting up the everlasting doors of the contemporary kingdom of love. You have been disquieted because you have not found your soul; you have been dismayed because you have refused to find the soul of your brother, because you have repeated the ancient infamy, "Am I my brother's keeper?" You have fallen into doubt and despair over the great things of the past, because you have not opened your moral being in awe and trust to the ever-living and ever-present God. The contemporary kingdom of love is the only way over which we may pass to the historic kingdom of love; it is the only avenue along which we may go to the eternal kingdom of love.

If we were only deep enough in our moral brotherhood; if we were only profound enough and intense enough in our spiritual fellowship to send psalms, prophetic oracles, epistles, canticles of love and woe, litanies of nations up out of the heart of this present time; if our souls were only great enough in the consciousness of God, and one another as children of God, to create a contemporary Bible, or something like a contemporary Bible, how easy it would be to recognize the greater psalm of the past, the mightier oracle, the gladder and weightier epistle, the diviner Bible! If we lose our faith, it will be through contempt of the divine order of souls in which we live; if we would renew our faith in historic Christianity, we must do it through renewed faith in contemporary Christianity. — *George A. Gordon.*

THE THEOLOGY OF THE LIBERAL

The Soul will be its first tenet, — the Soul of Man as the seat of Religion. Everything in religion will base on the Soul. Theology will be frankly confessed to be Psychology read into the heavens, — the Soul of Man spelling the Soul of Nature in large.

God will be conceived as the Immanent Power, the Immanent Reason, the Immanent Goodness in

all things. His name Law, — Law physical, Law psychical. His name, Reason in self-revelation. His name, Righteousness in tendency. His name, Love, — Love in the courses of the stars, Love in the courses of history, Love in the courses of each little human and sub-human life. The one Living Reality and Presence and Power and Help: joining itself to all that does the will of the Right, and conducting each life, to that will obedient, into beatitude; frustrating, overcoming, and so joining itself also to all that does *not* do the will of the Right. Personal God, in the sense in which "Person" sums up and names all such forces of Reason and Righteousness as these; impersonal, for any who can call such forces as these impersonal; God, the Infinite Mystery of Existence, — God, the Best Known of all Existence in the intimacies of Self.

Jesus, however we rank him among those whom he himself called his "brethren" because they with him do that will of the Right, will be correlated among his brother-prophets, those other spokesmen for God, — even as Jews on the one hand, Evangelicals on the other, are correlating him to-day.

The Bible, however we rank it among national scriptures, will be correlated among the other scriptures of man, — records, all, of man's search for the better and best. It will be honored and loved, as it is being recognized, honored and loved to-day, as the spiritual autobiography of a people gifted with the apprehension of righteousness and unity, — the thousand years' record of that people's mind-growth, conscience-growth, heart-growth, as it rose from its savagery toward heights, not of to-day's, but of ancient civilization.

Salvation, though that word may not be used, will be recognized as synonymous with just such growths as these, — growths in the individual, growths in the race.

What will be the relation of this coming theology to the theology of the past?

Its mission, I think, will be less to refute than to interpret the faiths of the past. True interpretation is at once justification and refutation. True interpretation explains how the old dogmas were, for the time, the best translations men could make of the universe in terms of ideas and ideals, — that they were germinal statements of truth, germs that must needs grow and expand as the human mind grew. So the story of a faith is in itself its justification, and in itself its refutation at last. Especially will the coming Liberal theology, if I mistake not, be glad to maintain that the old dogmas of Christianity, now in their decay, are each and all forecasts of great truths which the religion of to-day is recognizing with awe and delight; that those dogmas of Orthodoxy, framed in the fourth and fifth centuries, and elaborated in the sixteenth by Protestantism, are early, concrete, dramatic, *kindergarten* forms of the very truths that you and I are trying to shape in vastly enlarged forms before our own minds to-day. — *William C. Gannett, D.D.*

THE HOUR OF OPPORTUNITY

The tide of faith has run far out over the naked shingles of negation — out to the uttermost; and now there is hope that it will return. The heart of the people is aching with pent hope and expectation. Once more they will try for liberty. And they will not willingly stop short of equality and fraternity. The vision of democracy that arose in the morning of the century — when the singer sang that it was bliss to be alive and heaven to be young — is rising up again; and one may see it now more clear for the chastening of these years of darkness.

The name of the hour is Opportunity. The real office of prophets is to see that the thing come true. The hearts of the people everywhere are aglow with expectation for the coming of justice and beauty upon earth; but what of that? It is not by expectation that the Idea becomes a Fact — this

miracle is wrought by faith. It is by faith that a man gives body to a shadow, and existence to that which otherwise would not have been.

It is not yet settled what kind of a century this new era shall be — God, I think, has not decided, and will not decide. It is not decided whether the City of the Soul shall rise now, or after a while. God was always ready and waiting. He has waited a long time.

There is no Destiny — there are only Opportunity and an infinite waiting for the coming of the poets and the artists who shall rejoice in Life on any terms, hearing the singing of the heart of God and sending back a brave antiphonal across all the deserts and wildernesses of the world.

Charles Ferguson.

CALENDAR NOTES

Rev. Henry W. Foote has been appointed secretary of the department of education in the American Unitarian Association. For the present he will remain in charge of his church in Ann Arbor, Mich.

In response to advertisements in the *Literary Digest,* offering to send Dr. Eliot's address on "The Religion of the Future," many hundreds of requests have been received by the publicity department of the Association, from all parts of the country, and from points as far distant as Turkey, Sweden, Porto Rico, Mexico, and the Philippines.

The special series of popular Unitarian services in the Old South Meeting-house, Boston, held by Rev. Charles W. Casson, closed on Sunday evening, December 19. Large audiences of from 700 to 800 gathered in the historic building, and showed the utmost interest and appreciation of the liberal message. Many times hearty applause greeted the speaker, showing an enthusiasm rare in such services. After the addresses, half an hour was given to questions, the character of which showed the real earnestness of the questioners.

UNITARIAN SCHOOLS

Hackley School for Boys, Tarrytown-on-Hudson, N. Y.

Home Schools for Girls, West Newton, Mass.

Home School for Girls and Special Students, 115 Beacon St., Boston, Mass.

Howard Seminary for Girls, West Bridgewater, Mass.

The MacDuffie School for Girls, Springfield, Mass.

Powder Point School for Boys, Duxbury, Mass.

Proctor Academy, Andover, N. H.

The Tuckerman School, Boston, Mass., for training of Sunday-school teachers, parish assistants, club workers, and church charity workers.

UNITARIAN PERIODICALS

The Christian Register, at $3.00.
272 Congress St., Boston.

The Unitarian, at $1.00.
104 East 20th St., New York.

The Pacific Unitarian, at $1.00
68 Fremont Street, San Francisco.

Unity, at $2.00.
Abraham Lincoln Centre, Chicago.

Old and New, at $1.00.
Des Moines, Ia.

Every Other Sunday, for children, at 40 cents.
25 Beacon St., Boston.

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